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WEEKLY REVIEW.

—It seems that Dr. Bonar is not the author of the hymn "What a friend we have in Jesus," though it is commonly attributed to him. He himself denies it. It is ascertained to have been written by one Joseph Scriven, who was born near Dublin in 1820, went to America in 1845 and died there last October. He published hymns and other verses in 1869.

—We do not think we have mentioned that the Commissioner of Police, Bombay, has accomplished a reform which he was petitioned to effect at the beginning of the year. The parties who made an important thorough-fare so disreputable and intraversable, were all removed from those precincts within the half-year. This is a matter of thankfulness, and will eventually be a matter of profit to those who own land there.

—We referred last week to some discourses by Dr. Mark Guy Pearse at Northfield, replete with good things. One thing said by him is, however, not according to truth. He said "Paley's Evidences of Christianity never converted anybody." The writer of this was in 1844 converted by the reading of that book from deep-rooted and long-cherished infidelity to the conviction that the Bible is true and to a determination, by God's grace, to be a follower of Jesus. He to this day cherishes a lively feeling of gratitude to God that Paley was led to write this admirable book. Nor is he, by any means, the only one that has been brought by it to a discovery that the Gospel is of God. The distinguishing feature of Paley's work is that it just brings out the great facts of the case; shows us the Christ of the Gospels; the nature of his Mission; the character of the apostles as they were at first and as they became under the guidance of the Holy Spirit; shows us how impossible it is to account for the establishment and diffusion of Christianity, unless we recognize the fidelity of the Scripture narratives and epistles. Thus, in Paley's work, it is the truth itself that is self-evidencing.

—It is a great mistake, in our opinion, to omit from the curriculum of study for boys and girls that seek English culture, the study of works on the Evidences of Christianity. Boys spend years in making themselves acquainted with Latin and Greek works of very questionable morality and neglect to inform themselves of the grounds on which the Bible is believed to be from God. The study of Paley's Evidences, his Horæ Paulinæ, and his Natural Theology, would be found eminently advantageous in many respects, and not the least of these would be the improvement of the logical faculty.

—The Dean and Chapter of St. Paul's have shown what spirit they are of by appointing Rev. H. L. Paget, an out and out Romanizer, to be Vicar of St. Pancras. The Church of St. Pancras, holding 2,500, has been filled Sunday after Sunday by a congregation accustomed to evangelical preaching and worship. It is said to be most sensitively Protestant. The *Record*, as well as the *Rock*, protests strongly against the appointment. Of Mr. Paget's Ritual, we may form an opinion from this statement:—

He has lighted candles on the retable above the "altar." He wears a chasuble with a large embroidered cross covering his back. He kisses the Gospel book, and during the Consecration Prayer bows down repeatedly and kneels before the "host." He ceremonially mixes water with the wine in the chalice, and after the service cleanses the vessels with ceremonial acts. On Wednesday he stood throughout the service with his back to where the congregation would have been had there been any, and in all the numberless details of bowing, pausing, raising and crossing of hands, and other *minutiæ*, followed the strictest rules of Ritualistic observance.

Here we have the rankest idolatry, bowing down and kneeling before the "host." Evangelical Christians are driven away, and as all the vacancies in the neighbourhood are filled by high church clergymen, the Evangelicals will be embarrassed to find a Church of their own communion to worship in. Under Dale, Champneys, Thorold and Spence, the parish of St. Pancras is said to have become one of the best-worked in London. The Sunday-schools are attended by 3,000 children, and almost every form of Christian agency is at work. But Canon Liddon and his colleagues appear to have thought that one thing was lacking, a Ritualistic and host-adoring Vicar.

—The *Independent* of June 30 has an article by the Hon. J. M. Gregory, LL. D., recommending a change in the Constitution of the United States by which the office of President may be done away with. 'The theory of a single executive chief should be abandoned.' It is not desirable to concentrate so much power in the hands of a single man. It would certainly be a great relief to the country to be freed from the incubus of a Presidential election every four years.

"If we must have a president for state occasions, and as a figure for political society, let us follow the example of France, and have him chosen by Congress, or, better still, let us adopt the Swiss system, and let a joint convention of Congress choose seven men to take charge of the seven Executive Departments, and to form together the Executive Council of the nation.

—One of Bishop Taylor's African missionaries, writing to an American paper, attributes the fact that they as a body have fared better than their predecessors, to their principle of self-support. This has been their safeguard in many instances. The necessity of getting a supply of food by their own exertions, has constrained them to put forth their energies and adopt active habits. The idea that missionaries need to be relieved of all temporal burdens, has betrayed many into habits and a line of life that poorly prepared them to meet the attacks of disease.

—They who sincerely offer the prayer "Lead us not into temptation," are bound to do what in them lies to induce the Government of the country to cease from legislating in a way to multiply and intensify temptation in the community. Alas! that year by year the privilege of tempting the masses is sold to the highest bidder, and the man obtains it who is deemed able to multiply these pitfalls in the land. Offences must come, but woe unto the man by whom the offence cometh.

—A correspondent asks us if one is to be censured for using the expression "D. V." in official correspondence. If a person thinks it right to express in this way his sense of dependence on God, we do not think he should be hindered, though we suppose some will call it cant. Should the question be, Ought we always to use it? We do not recognize the obligation. Why not say in our own tongue "If the Lord will?" What James forbids (4: 13-15) is the making of plans for the future without remembering our dependence on God, and without seeking guidance from him. Where there is the consciousness of our dependence on God for health and opportunity to carry out our plans, this will find expression in many ways. A person in a subordinate position is bound to do what he is required to do, if there is nothing immoral in it; and it is expected that his replies should simply indicate his purpose to obey the instructions.

—Different branches of the Presbyterian Church labouring in Japan have formed—with the Reformed Church,—a Church Union, and the Congregationalists in Japan are now proposing to unite with this body. This is a very interesting movement. In the crucial point the polity settled on is Presbyterian, says the *Independent*, and adds:—

We do not think that this price paid by the Congregationalists in Japan or America for Church unity is too great. A kind Providence has kept the larger branches of the Church of Christ in Japan in harmonious relations with each other, for the most part, but the experiences of the past few years have proved that the existence of two rival organizations so nearly alike in doctrine and method of work, attractive so largely to the same class of minds, must be fraught with great evils, to say nothing of the great loss from the duplication of the machinery necessary to efficient work. The result of the proposed union, if it shall be accepted by the two churches, will be a great increase in the efficiency of the work and a great economy in the use of the sadly slender funds.

—On the 28th of June, the Mt. Hermon

School established by Mr. Moody at Northfield for the Biblical and spiritual education of young men, witnessed the first-fruits of five years' labour in the graduaton of the highest class. The *Springfield Republican* says of this school :—

While but five years old, the institution has a group of buildings which have cost $250,000, on a bountiful farm of 400 acres, neither buildings nor campus being equalled in this valley of educational institutions, and with an endowment fund started at $50,000 and a body of 225 students, the like of which is not found on the continent to-day. Here is a happy family of young men taken from all the walks of life and from nearly every nationality of the earth, seeking a Christian education that they may fill some field of usefulness. That it is a model school as to Christian courtesy and manliness, is attested by the testimony of an instructor in a New York College who sent his own son to Mt. Hermon because at the school for colleges held here last summer he observed the kindly treament and Christian fellowship so unformly portrayed in the lives of the students.

Mr. Moody has the felicity of inspiring those who work with him with something of the same ardour and wisdom that distinguish himself. We are not surprised to hear that Professor Sawyer and his assistants are meeting Mr. Moody's wishes in the training given to these young men, many of whom had had no educational advantages when they crossed the threshold. On the occasion mentioned above the exercises took place in the Crossley Hall, and Mr. Crossley of Manchester, after whom the hall is named, was present by invitation of Mr. Moody. He pays the expenses of 25 of the young men studying there. A number of American Indians are among the students, negroes too, with Chinese, Danes, Norwegians, Germans, Greeks, and French. Among the graduates, was Mr. Moody's own son who now goes to Yale College.

—On the above-mentioned occasion, Professor Drummond, author of "Natural Law in the Spiritual Realm," gave an address. Our readers will be glad to see the following epitome of it :—

Religion saves a man, education makes him worth saving. It is well to remember that the pursuit of knowledge is an illusion—a great and beautiful illusion. When a man goes fishing, he cares more for the fishing than the fish. There is greater pleasure in the pursuit of knowledge than in its attainment. We learn simply for the activity of the mind. When you take sea-weed out of the water it loses its beautiful colours, so knowledge is only beautiful as it lies in the infinite sea of truth. We need not try to store all the great facts of the world in our memory. Get a glimpse at them and let them pass on into the soul. Man is greater than his memory. The speaker then gave these sources of education : First and humblest is found in books. Every student should have a little library of his own. He should add at least one volume a year of his own picking from the few great books. Let the rank and file alone. For a few dollars you can get the cream of literature. Don't always read every easy book, but rather those that are a little ahead, that will lift you up a step. A second means is the life about us. There is no finer education than that which comes from life. We can be in the world without having the world get into us. In the third place education is work, and that is greater than either of the others. Some men speak of work as a waste of time, but God meant more than bread and butter and resignation to come from labour. In the loom of work man's soul is built. You speak of a man's soul being eaten through with avarice and vice; so it can be built up atom by atom. Work is the great manufactory of souls. The farm is not for growing crops, but for character; the machine-shop is not for machinery but a place for fitting virtues into man's character. The last great educator is not learned from the old philosophies, but from the Bible. There I learn that the greatest educator is obedience to Christ. This is where we must all learn to become well-rounded men. You may use the other means and you will become wise and sadder men. Much study is a weariness of the flesh, and the increase of knowledge is the increase of sorrow. Men are destroyed by the malady of knowledge, who strive to get an education without Him who is the light and truth of the world.

—A contemporary is very much annoyed because the Society for the Suppression of the Opium trade will not take itself out of the way. For nearly forty years that we have been acquainted with the secular press of India we have observed that opposition to the Opium trade, even when the latter was contraband, was like a red rag to a bull. When the opium despatched from India was deposited in smuggling vessels conveniently anchored near the Chinese ports, and when the Chinese were giving proof of their detestation of the "trade" by burning the confiscated drug to the value of millions sterling, there were papers here that could not tolerate any word of reproof for the miserable business. England claims to be a great commercial nation, with a prodigious admiration for free trade, and yet will not allow China to arrange her own tariff and determine what may or may not be imported. In India, for instance, the importation of Opium is forbidden, because it would interfere with the profits raised from the monopoly of the cultivation of that drug. Because China chooses to have a similar law, England wages two wars against her, sending her troops into the very palace of the Emperor at Pekin. Yet the only offenders are they who protest against this policy. No end of opprobrium is poured upon them for their "cant." It is thought to be simply impossible that a man should honestly condemn a policy that brings in such a valuable revenue to India. India now gets 6 or 7 millions sterling from the trade, but this has been gradually reached, and the same intolerance of opposition was shown when the early steps of the ladder were taken. In this discussion justice, probity, dignity, and morality are strangely travestied. A favourite argument now is that China has begun to tolerate the cultivation of opium. On this principle if my neighbour has a clerk who is embezzling his property, there is no harm in my stealing it. If China were cultivating it and carefully preparing it, for export to a country whose laws forbad its introduction, there would be a semblance of logic in the argument *tu quoque*. England has done her utmost to foster in the Chinese a taste for the drug. We talk about the dark ways of the "heathen Chinee," and glorify ourselves for our national purity, and our spotless respect for the demands of international comity. There is state-craft as well as priest-craft, and there is Phariseeism in politics as well as in religion.

—We believe in Providence, not only for individuals but for nations, and are persuaded that England has lost more than she has gained by her Opium. A favouring Providence would have saved this country from many foolish and expensive wars and expeditions, from mutinies and costly famines that have swallowed up the gains from Opium. There is a hole in the bag where this Opium money is put. Some other legitimate commerce would have sprung up, yielding a compensatory income. China has been embittered against England and 'foreign devils' generally, and maintained her exclusiveness and shut out those advantages of Western civilization which would have opened up this immense country to the manufactures and legitimate exports of Britain and British India. How many millions is India losing annually by the depreciation of the rupee? That China is a generation behind the rest of the world with regard to railways, telegraphs, &c., is very likely attributable in a measure to the bitterness awakened in China by the efforts of England to force her Opium on the country. We must try and make room in our columns for a letter on this subject by Dr. Dudgeon of Pekin.

—The N. I. Conference of the M. E. Church, have purchased for Rs. 9,500 a home in Agra, with land sufficient for the erection of a Church and School.

—The Secretary of State for India does not believe that Mr. Wilson of Cambay was guilty of the atrocious conduct attributed to him and has reversed the sentence of the Bombay Government. We found it difficult to believe that a man in his position would act so insanely. But if Mr. W. is not guilty, the party on whose evidence he was arraigned, should be tried for perjury and defamation. Mr. Wilson has resigned the service.

—General Boulanger is much disappointed that he and M. Ferry should be denied the opportunity of committing murder, and of depriving France of one of her most distinguished officers.

—People that need to have God write his name on a tree, that they may know him as the Maker of it, cannot be very wise. Somebody fancied he could trace on the bark of a tree in Bellasis Road some resemblance to the word "Allah" in the fibrous excrescence, and presently it was bruited abroad through the town that the tree bore the sentence, "No God but God, and Mahomed his prophet," and great was the excitement.

—"Nemo" makes great demands upon our space and patience by his long, irrelevant letters, teeming with Latin quotations *from unspecified sources* which are of not the slightest value as testimonies. A continuation is promised of the letter in this issue, but we must respectfully decline it. The greater part of the present letter is utterly irrelevant. What "Nemo" was asked to do was to furnish proofs of the recognition of the Papal Supremacy by the first General Councils. Nobody denies that at a later period it was recognized by all in the West who were unwilling to suffer martyrdom.

—The Committee on Organization appointed at the Temperance meeting of July 5th, at the Y. M. C. A. Rooms, having completed their work, presented results at the meeting of July 26th. At this meeting the Constitution drafted by the Committee was accepted. A President, 3 Vice-presidents, Secretary, and Treasurer, were elected and a representative committee of thirteen appointed. The name adopted was, "The

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Indian Temperance Association." The regular meetings of the Association will be held monthly, and as far as possible, weekly meetings will be arranged for, to be held in different parts of the city. Persons may become members of the Association by signing the pledge found in the Constitution, and by the payment of Re. 1 per annum into the Treasury.

—We understand that two Mahomedans were baptized in the Girgaum Mission Church last Sunday by the Rev. Mr. Tisdall. The Rev. Mr. Hard baptized a Hindu, in Ajmere, last Sunday.

"THE REST."

(Communicated.)

Readers of the *Guardian* and all who are interested in the Lord's work will rejoice to hear of the outpouring of the Spirit upon the work at "The Rest," Prince's Dock, Bombay.

Night after night the Rest Chapel is visited by the hardy whole-souled toilers of the deep. The average attendance is 30, while often more than 100 are present. Many have yielded to the influences of the Gospel and have given their hearts to the Lord. The work is genuine, and much more often permanent than many have supposed. Again and again, sometimes after absences of many months on long voyages, our sailor brethren return to testify to the keeping power of God.

For several weeks a gracious revival has been in progress. Captains, officers and men have together sought the Lord. During the past month 30 have been converted; more than 50 have recently trusted in Christ.

A very interesting case, and representative of the work, is that of an old, grey-haired and bald sailor who, 65 years old, had been a drunkard all his life. He had been a professed Roman Catholic, and his prejudice against Protestantism prevented his attendance at Gospel services, and caused him to shun interviews with our missionary. He says that many times he made his way out of the Rising Sun saloon as he saw the missionary approaching, and knew his errand was to urge him to reform, and has run away. One night, when too drunk to know where he was going, he staggered into the Rest while a service was in progress in charge of Rev. W. Bell, of the Baptist Chapel. After an earnest sermon 14 sailors gave testimony to the saving and keeping power of Jesus. When an invitation was given to come out on the Lord's side this man rose, and muttering something about "conquering," knelt by his chair. A Christian sailor spoke to him and they prayed together. After the prayer Mr. M. rose, and declared that during prayer he had been completely sobered, that he knew full well what he had done, and that he was now "a new man in Christ Jesus." Our faith was weak and we said "Go to your ship and when you are sober and know what you have done, come to us and we will talk and pray with you." In the morning we met him on the ship; he was busily engaged but rejoicing in the Lord, and protested that he had been sobered, as he said, the night before.

His ship left soon after, but he has regularly returned at intervals of three months, and has been a regular attendant at our services. Again and again, with great simplicity but tremendous earnestness, and with tears rolling down his bronzed cheeks, he has told of the Lord Jesus and urged his fellow-seamen to be reconciled to God. He has recently visited Bombay, and his ship left for England but two days ago. His officers and ship-mates are most willing witnessses to the genuineness of his religion and have utmost confidence in him. We have cited this case because of its unusual interest, it is but one of many instances. Again and again we have had cause to praise the God who is "able to save to the uttermost."

Our converted sailors write to us when unable to again visit Bombay. Captains commend the Rest and its influence over their men. One captain this week showed his appreciation in the very practical way of contributing Rs 100 to the work. Government has shown its appreciation of the restraining influence of the work by a monthly grant ofRs. 200.

Dear friends, pray that the work of winning souls may go on, and that the Lord's blessing may continually be upon us. We will be glad to have our shore-friends drop into the Rest; our services are held each evening 7-30 o'clock. It will be beneficial to your own soul to help in pointing these earnest ones to the Lord.

NOTICES OF BOOKS AND REPORTS.

Report of the Calcutta Corresponding Committee of the Church Missionary Society. There are no less than 35 European missionaries of the C. M. S. in Bengal and N. India, of whom 6 are in Calcutta and 3 in Benares. European teachers, 3. There are 24 Native ministers. Native Christian teachers, male, 433; female, 128. Non-Christian teachers, 213. There are 147 congregations. Christians, men, 3,357; women 3,774, slightly in excess of the men. Communicants, men, 1,546; women, 1,833. Adult baptisms last year, 193. Contributions by Native Christians, Rs. 8,113. There are Anglo-Vernacular Boarding-schools, Orphanages and Day-schools, for children. In the orphanages are 705 children. Total amounted expended on Christian schools, Rs. 77,919; on Mission schools, Rs. 93,904. Pupils in the latter, 9,511. There are 23 pupils in 3 Theological schools, costing Rs. 12,808, and 118 pupils in 2 Normal schools, of whom 100 are girls, costing Rs. 10,466. The total expenditure on schools is Rs. 195,098, of which only Rs. 56,061 is paid by the Mission. By far the largest number of Christians are found in Krishnaghar: next largest in the Santhal country. Mention is made of the retirement of Rev. M. S. Seal, a Bengallee brother, who has been connected with the Society fifty years. A chapel has been built for the lepers in the Calcutta Leper Asylum. The Rev. Jani Alli is in charge of a High School at Garden Reach, and a Branch School. Some of the events detailed in this Report have been already mentioned by us. In 14 years the number of Santhal converts has increased from 725 to about 2,800. The Rev. Mr. Herbert reports favourably of the work among the Gonds. A number have been baptised. In one place the people said they would try Jesus Christ for a year and a half, but if their old gods brought trouble upon them they would go back to them! There is an interesting account of the work begun among the Bhils of Rajputana. The Rev. C. S. Thompson says:—

The Bhil is an inhabitant of the "hilly tracts" in Rajputana and Central India. He is intensely ignorant, extremely suspicious, very dirty, a confirmed drunkard, decidedly lazy, and wears nothing but a dirty rag round his head and a piece of cloth, of limited length, round his waist. He is very superstitions, believes in ghosts, witchcraft, omens, and demoniacal possession. His god is Hanuman. His goddesses are Mataja and Devi. These angry deities he propitiates by sacrificing buffaloes and goats. He is a polygamist. His wives he purchases, after a marriageable age, at Rs. 80 (£4) each, and to them delegates almost all the hard work.

On the other hand, he has, like most men, his redeeming qualities. These qualities are exceptional. He is faithful, truthful, full of childish mirth, easily pleased, fond of music, fairly contented with his state in life, a keen sportsman, and a lover of his mountain home.

The *precise origin* of the Bhil is very uncertain. It is generally believed that the Bhil of to-day in the hilly tracts is a pure aboriginal of the country. This is doubtful. We find no trace of a distinct language. The dialect is a mixture of Mewári and Gujaràti. His traditions, moreover, connect him with the Rajputs. It will probably be shown that Chogan Rajputs, sacrificing caste, intermarried with pure Bhil women, and that the Bhil, as we now find him, is a tribe of mixed descent. There are about 100,000 of them in Rajputana.

"The Woman's Friend," in Tamil, *Mathar Mithiri*, July and August. We congratulate Mrs. Rudisill, Editor of this paper, upon the admirable appearance which it makes. We cannot judge of the contents except from the titles which, in the August number, are as follows: Marriage, Infant-marriage. Education, Our first parents, A hymn, Miss Havergal, Mrs. Sorabjee and the Bible, Children's corner, Gleanings, &c. And there are illustrations. Yearly subscription, 8 annas. This will be a great auxiliary to those who are seeking to introduce light into the zenanas of Southern India.

Journal of the Bombay Natural History Society, edited by R. A. Sterndale. No. 2, Vol. II. There is in this a long paper by Keswal on the Waters of Western India, or rather on what they contain. It is not a little thing to make out a descriptive inventory of the waters of our littoral, and it is a good thing that some are not soon weary of this kind of investigation. There is much in this article that is interesting, apart from the nomenclature. Why speak of the *canaille* of the waters, and of the *slang* of mineralogists? "Some birds seen in Persia," by G. J. R. Rayment; a Catalogue of the Flora of Mahableshwar, by H. M. Birdwood, and a Note on the same by Theo. Cooke; Arrowroot-yielding Plants, by Dr. J. C. Lisboa, with smaller papers, make up this goodly volume, so handsomely printed at the Education Society's Press.

Report of Work in connection with the Free Church Mission, Poona. This is the Rev. Mr. Small's account of the work under his charge, evangelistic, industrial, &c. At eight different centres preaching is carried on

weekly or oftener. We are glad to learn that the amount of vernacular preaching is now much greater than it used to be. There are rooms for discussion. Several catechists aid, and there is itineration in villages south of Poona, in the cold season.

Jejuri is an exceptionally unfriendly town. The worship of Khundoba at that place is debasing beyond description; respectable people in and around the town freely acknowledge and lament it; but the demoralizing of the youth of both sexes goes on, ignorant Hindu parents being still found ready to devote their infant girls to a life of prostitution in honour of Khundoba. Government might well interfere. Rightly apprehended, the evil is more terrible then suttee. As might be expected, preaching is next to impossible on the streets of Jejuri. Two classes distinguish themselves by bitter hostility—Khundoba's devotees, often evidently under the influence of intoxicants, and the Brahmans connected with the worship at the temple: the preacher has barely commenced when he is assailed by all sorts of ribald clamour, and abuse, and uproar.

Khundoba's wives are now said to number *eighty*. Mr. Small finds much that is encouraging in the work at Poona and its vicinity. The work at Saswad is in charge of Mr. John Peters. Three Bible-women are said to be doing good work. Miss Small reports on Hindustani work among Mahomedan women. In the Orphanage are 29 boys, who find employment and learn a valuable trade in the Orphanage Press. The cost of the Orphanage last year was Rs. 2,532.

We acknowledge with thanks receipt of a parcel of cards, and leaflets, with Marathi texts and portions, beautifully printed at the Columbian Press, Satara.

We beg to acknowledge receipt of the following: *The Missionary Review*, July. *Indian Purity Trumpet*, August. *Help to Heart Purity*, (Tamil,) July and August. *Railway Signal*, July. *Balbodhmewa*, (Marathi,) August. *Friend of China*, July.

INTERNATIONAL BIBLE STUDY.

August 7.——„——*Matt.* 4: 17-25.

See last Guardian.

August 14.——„——*Matt.* 5: 1-16.

Commit verses 3-11.

Golden Text.—"*Grace and truth came by Jesus Christ.*"—John 1: 17.

Seeing the multitudes who had flocked to him from different parts, chiefly to behold his miracles which after all were wrought by way of attestation of his message, Jesus was solicitous that as many as were disposed should hear that message and become acquainted with Messianic doctrine. So he ascends a mountain,—one no doubt that bordered on and looked down upon the Sea of Galilee, and finding a suitable place sits down and his disciples gather about him; and the multitudes were not slow to follow and to dispose themselves as best they could on the surrounding slopes. Jesus addressed himself to his disciples, but in a tone of voice that enabled the rest to hear. And first he tells his hearers who are the happy ones; who were to be regarded as having an enviable lot. How important that we should learn, on the threshold of life, or at least in its vestibule, the end that we should aim at. Must a man go on experimenting and blundering all his best days, and only when he comes near the termination of his course, find out what path he should pursue here below? Has the divine Arranger so arranged? We trow not. It is our privilege to know at the outset what to do with our powers and opportunities.

As the sons of Jesse of Bethlehem passed before Samuel, and were all rejected, till David made his appearance, so the things that are highly esteemed among men passed before the Lord Jesus to receive his verdict. Who are the blessed? Doubtless these self-reliant ones, the men who are conscious of strength and intellect. Not these. What can these swords do against a bar of steel? The idea of their own sufficiency puts it into the power of the meanest man to wound them. Then who are the blessed? Surely they who laugh, who seek amusement, excitement, festivity? These are not happy. The feverish excitement which hurries them from one diversion to another, shows that they are fleeing uneasiness, and trying to keep the wolf of thought out of doors. Then the self-asserting; the men that cannot brook opposition. These are they who create strife and multiply difficulties. And so, as we go through the beatitudes looking at the negatives of these affirmatives, we find the proud, the self-willed, the impatient, the covetous, the frivolous, the unjust, the sensual, the timid and time-serving, all put aside. We see from this what a large proportion of our fellow-men, come short of the true prizes of life, spending their strength for nought and their labour in vain. In the kingdom that Christ came to set up, the fortunate are they who are poor in spirit, whose poverty no millions of earth can relieve, and who feel the need of being associated with One in whom is all fulness; they who mourn because of the world's apostasy and rebellion; the meek, who suffer long and are kind, who learn of Jesus, the meek and lowly; they who hunger and thirst after righteousness, conformity to the image of God; the merciful, who find it more blessed to give than to receive; the pure in heart, whose transparency of character allows the love of God to shine through them to others, (1 Pet. 1: 22;) the peace-makers, not only following peace with all men, but seeking to persuade the contentions to lay down their animosities at the feet of Christ; those who will have nought to do with the prevalent religion of our day, expediency. These are the dignities and high positions in the kingdom; these are the prizes. The kingdom of heaven is for those who are poor in spirit and for those who are persecuted for righteousness' sake; which shows that the former have a determination that is not baffled by all the opposition of men and devils. They that mourn and they that are avid of a righteousness not their own, show that they know the cross of Christ and the glory that shall follow. The meek are the people of the saints of the most High mentioned in Daniel 7 who possess the greatness of the kingdom under the whole earth. The pure in heart, having no self-preference remaining, see God ever on the throne, see his glory, honour, power, riches and blessing, see him in all the events of life, see him in the trials and disappointments of life, see him in the face of Jesus Christ.

The persecuted are blessed, not because persecution in itself is a good, but it shows that they have discovered the supreme good and are seeking it.

Christians are the salt of the earth. It is preserved for their sakes; that they may have an opportunity of making known the life eternal in Christ. Ten righteous would have saved Sodom. Without faith, they are savorless, fit only to be cast out. The religious world at Jerusalem, tested by the presence of Christ, showed that they had no faith, and had to be cast out. How about the religious world of the present time?

Christians are lights, and the world's darkness is to be vanquished by them. Their light consists in testifying to Jesus, by obedience, conformity, self-rejection. When men see your good works they are to glorify your Father in heaven. How shall they not glorify you rather? That would be darkness not light. You must show them that it is not your own nature that impels, but the Spirit of God. Our Lord here speaks against two things. *Put not your light under a bushel;* fail not to let his Gospel take expression in your life. Let the things learned of Christ be proclaimed, not merely among your Christian brethren, but among your unconverted friends; let them know that your views are revolutionized and that you count them happy who are poor in spirit, pure in heart, meek and merciful. So testify that men may glorify not you but your Father in heaven. The heart of man is awfully deceitful, and after taking men to inexpressible depths of baseness, bids them entertain self-complacency when they have been lifted out of the mire to the Rock.

The Bombay Guardian.

SATURDAY, AUGUST 6, 1887.

ANOTHER GOSPEL.

Writing to the Galatians Paul marvels that these Christians should have been so soon removed to "another Gospel." He says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." They were to regard with horror "another Gospel" even if brought to them by an apostle, even if brought by an angel. Now what was that other Gospel so strongly deprecated by Paul to which the Galatians had listened? It was not that Jesus was not the Messiah; the Judaizing teachers fully admitted this; they only insisted that the Jews were God's elect, and that the Gentiles must identify themselves with the Jews by circumcision, to obtain a title to the salvation brought by Christ. Can anything show more plainly that the doctrine of Christ is just as effectually nullified by associating it with other doctrine as by denying it? But if the Galatians brought upon them so terrible a rebuke for listening to those Judaizing teachers, what kind of a thunderbolt would the Apostle have launched, if it had been reported to him that the Galatian Christians were beginning to call upon the Virgin Mary to shield them from the just vengeance of Jesus? This would indeed have been another Gospel. Yet there are at this day

some 200 millions of professing Christians who are taught to do so. One of the newest illustrations of this fact meets our eye in the following extract from a book entitled "The Salve Regina," by Father Anthony Denis, S. J., bearing the *imprimatur* of the Roman Catholic Primate of Ireland.

"How can Jesus possibly refuse anything to his Mother? Is it not a law and commandment of God that a child should honour his mother? * * * When we have offended our Divine Saviour, and dread the just vengeance of Him who is to be our Judge, we turn to His Blessed mother."

The Christ of their system is a Christ eclipsed. Men are taught that they need to be saved from Christ, and that his mother can alone save them. Now in view of the fact that 200 millions are taught to-day that this other Gospel is the true Gospel, is it not remarkable that the Apostle Paul never once, in all his writings, refers to the Blessed Mother of Christ? This modern Saviour is unknown to him. Search and see: read his discourses in the Acts, his early epistles, his later ones, his letters written on the eve of his death to those who were to carry on his ministry after him, find in all these documents extending over more than a quarter of a century, a single reference to the Virgin Mary! Who then will deny that this is *another* Gospel? And if you make more account of Peter than of Paul, turn to the discourses and the epistles of Peter, and see if you can find in them any reference to this super-Christly Saviour. Look then into the epistles of John, the beloved disciple, to whom Jesus on the cross committed the care of his mother, and see if you can find in them a solitary reference to the mother of Jesus.

And as the Judaizing teachers maintained that the way to Christ and to salvation was through the Jewish Church, so the Roman-Catholics of to-day claim that men can only find salvation in their Church. Whereas the everlasting Gospel says, "Whosoever will, let him take." The Gospel is Catholic, the Church of Rome, like the Jewish Church, is exclusive.

BEHOLD THE MAN. IX.

AN INVITATION TO TRUTH SEEKERS OF ALL NATIONALITIES.

A THIRD test was to be applied to Jesus, with reference to the use that he would make of his divine powers, with reference to his willingness to be the identical Messiah of God's choice. He is shown the kingdoms of the world and the glory of them. At this time the power of Rome was at its culminating point. The arms of Rome had been carried triumphantly, east, west, north, south, until Greeks and Barbarians, Jews and Gentiles, Scythians and Parthians, bond and free, all the known world, had been made to bow before the statue of Cæsar. Never had the world seen such a widely-extended empire. What could exceed the glory and magnificence of the triumphal processions wherewith the conqueror entered the imperial city, leading great potentates captives. Now the Jews were expecting a Messiah whose kingdom should be the fifth in the succession of the world's great empires, pulverizing the glory and prowess of all predecessors, and inheriting forever all supremacy. Fixing their minds upon certain prophecies that spoke of the Kingdom of Messiah in terms of this world's glory and sovereignty, the Jewish people impatiently waited for the moment when the Christ of God should take unto him his great power and roll back the Roman legions and bring to the dust the Roman standards. Power belonged not to the Gentiles; not to a Gentile Cæsar, but to the chosen One of God. His appearance shall be the signal for invocations addressed to the rocks and hills by the ungodly to fall upon and destroy them from the face of the earth.

If such is the Messiah whom the Jews expect, it is manifest that they will not receive one of a different kind. They clamour for one that shall deliver them from the Roman yoke, and give them the greatness attaching to the Roman sceptre, and cause the nations to humble themselves before them and acknowledge them as the favourites of heaven. Why not then accommodate myself in some measure to their expectations? Is there any wrong use of power in patriotically delivering my country from the detested yoke of idolaters? It will be a very small thing for one who can summon the dead to life and twelve legions of angels from the skies, to crush the Roman power and make Jerusalem the queen of the whole earth. This will not hinder me from bringing out my doctrine in its lucidity, and from revealing to men those missing truths whose absence has given sin and misery such royalty on the earth. Men are carnal, sold under sin, and cannot apprehend the spiritual, which needs to be incorporated in a vestment of earth in order to make its way to their confidence.

Not to fall in with their ideas, not to be willing to accommodate oneself to their traditional convictions, is to cut oneself off from the religious leaders and those whom they lead, and tread a path of ignominy and barrenness and desolation ending at a cross where the powers of the world and the powers of darkness and the eclipse of God's approval are combined to bury in the tomb the Messianic assumptions of Jesus of Nazareth.

Jesus makes the choice. The world has been cursed long enough by the religion of expediency. "I am come to do thy will." He will not avail himself of the power and resources upon which men rely to carry out their schemes. His plan is not dependent on statesmanship or generalship, on a worldly sceptre, on armies, on physical force, on wealth, on this world's prizes and honours, on princely salaries, on splendour and effulgence, on literary culture, on philosophy, on logic, on oratory, on traditionalism, on art, on material appliances. He rejected these. Not by might nor by power, but by my Spirit. It is the glorification of the honour and glory and power of this world, that makes men incapable of seeing the kingdom of God, unless they are born of God, and the plan of God must needs testify conspicuously against that.

To appreciate the course elected by the Son of God, we must compare it with the course adopted by some in succeeding ages who claimed to be his followers, and yet assiduously sought to yoke to the chariot of his salvation, the glory and power, the splendour and opulence, the wisdom and policy of this world. The adversary of God and man, baffled by the Lord Jesus in the scene before us, waited till the storm of persecution had begun to roll away, when he came to the professed followers of Jesus with the same offer made to him, and came not in vain. See in the 18th chapter of Revelation the description of this apostate church. When Jesus compared himself to a seed that must fall into the ground and die, in order that it may bring forth fruit, he adds, "If any man serve me, let him follow me, and where I am, there shall my servant be."

In these three temptations or tests to which Jesus was subjected in the wilderness, after long fasting and seclusion, we discover the great principles by which he was actuated, and possess ourselves of the key that opens to us much that would otherwise be mysterious and perhaps inexplicable in the life and teachings and sufferings of Christ.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE PAPAL SUPREMACY.

(Concluded from our last.)

To the Editor of the "Bombay Guardian."

SIR,—"Veta" is a bad liar, he is too fond of contradicting even himself. "In the beginning of the 5th century," says "Veta" "the North African bishops still repudiated the authority of Rome." This is a pure fabrication even for "Veta." What they did do, and what we are now concerned about, runs thus: "If a cleric hath a dispute with his bishop let him be judged by the Synod of the province. But if a bishop or cleric hath a dispute with the metropolitan of the province let him have recourse to the Primate." The unanimous testimony of the Greek canonists that there can be no appeal from one patriarchate to another will "weign" more than "Veta's" testimony viz., "all appeals to foreign bishops were interdicted" from which upon the authority of "Veta" we are to conclude they (the African bishops) "still repudiated the authority of Rome." Any one who will consult a manual of canon law may assure himself of "Veta's" mistake. "Eodem anno (416(Milevitum 61 Episcoporum Synodus sub Silvano, Numidiæ primate, Pelagii et celestii errores damnavit, epistolamque de hoc causa Innocentum I scripsit." This is the Council of Milevium in Numidia to which "Veta" alludes as having interdicted "all appeals to foreign bishops." "Veta" must have known when he was writing in that strain that there was, nevertheless, a constant communication kept up between the See of Rome and the Council of Milevi, otherwise how could the African bishops repudiate the opinion of Pope Zosimus that Pelagius was orthodox? St. Augustine was one of the "North African bishops;" he wrote thus—"Already two Councils have been sent to the Apostolic See, thence also answers have come, the cause is ended."

The cause in question was the error of Pelagius; the two Councils whose decrees were sent to Rome were those of Carthage and of Milevi, whose letters to Pope Innocent I (402,417) are to be found among the Epistles of St. Augustine (Ep. 175,176.) The answers of the Pope are inserted in the same collection (Ep. 182,183.)

St. Augustine and the "African bishops" referred the question of Pelagius to Pope St. Innocent; the Pope in his answer praises the bishops for following "the regulation of the Fathers, which they, in pursuance of no

human but a divine sentence have decreed, viz., that whatever was being carried on, although in the most distant and remote provinces, should not be terminated before it was brought to the knowledge of this (the Roman) See by the full authority of which the just sentence should be confirmed." St. Augustine's Commentary on the above extract from Pope St. Innocent's letter says,—He answered to all as it becomes the Apostolic See (Ep. 186); bear in mind all this was written (416) the same year as "Veta" informs us, the "appeals to foreign bishops were interdicted,"and as this (416) was "the beginning of the 5th Century," it was also at this time "the North African Bishops repudiated the authority of Rome." Later on (A. D. 426) we find another instance according to "Veta," where those unruly "North African bishops" gave a similar order "and yet those very bishops" had nothing to urge against the appeal and threatened restoration of the bishop Antonius, save entreaty to Rome. Of "Veta's" travesty I can only say that it is worthy of a place in comic history of the Church yet to be written. What I have already said about patriarchal rights ought to convince "Veta" that whatever he can adduce regarding Provincial or Diocesan Synods is mere vapoury and requires no refutation.

In your last issue we were treated to a graphic account of the 1st "8 Œcumenical Councils."

"Veta" began by informing us that it is "orthodox Roman doctrine that without the Pope's orders no Council can be convoked;" if he means General Councils he is right, not otherwise.

Now for "the facts about the first 8 Œcumenical Councils":—

1st General Council (325).

"Præsedit Silvestri papa per legatos suos, nempe Osium Episcopum Cordubensem, Vitum et Vincentum Romanæ ecclesiæ presbyteros." "Quapropter Auctoritate S. Silvestri papæ, cujus utpote summam in universam ecclesiam potestatem habentes erat concilium generale indicere."

2nd General Council 1st of Constantinople (A. D. 381.)

"Præsedit Damasus papa per legatos suos. Primo præsedisse militium Antiochenum, post ejus obitum Gregorium Nazianzenum post hujus discessum Timotheum Alexandrinum es tandem nectarium qui Gregorio Nazienzeno in Constantinopolitano sede suffectuo est.

3rd General Council Ephesus, 431.

"Theodosius imperator de celestini papæ assensee, Episcopus Ephesum ad Generali Concilium vocavit Pontifex eo legavit Arcadium et projectum episcopos et Philippum presbyterum qui cum una Cyrillo Alexandrino Apostolicæ sedes in presenti negotio vicario consilio præsideunt."

4th General Council, Council of Chalcedon, A. D. 451.

"Præsiderunt St. Leonis Legati Paschasinus et Lucentius episcopi et Bonifacius presbyter."

"Tunc S Leo quod a frustra a Theodosio postulari consecutus est." "Imperator quoque Marcianus legem edidit, qua consilii decreta ab omnibus servari mandavit.

5th General Council, 2nd of Constantinople (A. D. 553)

Concilium Constantinopolitanum II. General V esse vere Œcumenicum et ab ecclesia ut tale receptum.

Tria capitula esse justa et absque Chalcedonensis concilia injuria damnata, et Vigilium papam in ea controversis neque erroris neque turpis inconstantiæ accusari posse inter alios ostenderunt Natalis Alexander.

Though neither the Pope nor his legates attended this Council yet upon the authority of the historian Natalis Alexander and others, the Council is considered Œcumenical from its having afterwards received the sanction of Pope Vigilius.

6th General Council, 3rd of Constantinople A. D. 680.

"Agatha Papa Anno 679 Romæ Synodum Coegit 125 Episcoporum" "de exponenda doctrina Catholica et mittendis Constantinopolim legatis."

"Selecti fuerunt Theodorus et Georgius presbyteri cum Joanne diacono." Pope Agatho dying before this Council came to a conclusion, it was confirmed by Pope Leo II who translated the Acts of the Council from the Greek to the Latin. Vidi Labbe tom VI. eo vero Natalis Alexander et Bossuet.

7th General Council, 2nd of Niceæ 786, 787.

"Ireneus Augusta . . . . cum Tharasio Anno 784 ad sedem Constantinopolitanum evecto." "Placuit via Concilii Generalis. Litteras igitur supplices dederunt ea Hadrianum papam 1 ut convocationem generali Concilii probaret illudque præsentia sua cohonestaret Pontifex Concilii celebrationi assensu datus eos litteris in quibus laudate eorum erga apostolicam sedem obedientia. Præterea Petrum presbyterus ad Petrum abbatim Constantinopolim legavit ut vice sui concilio præsederunt. Hist. Eccl. sess viii.

8th General Council. 4th of Constantinople, A. D. 680.

"Quem legati Hadriani Constantinopolim advenissent, episcopi secundum jussionem Pontificis ad concilium convocati sunt."

"Concilii decreta confimavit Hadrianus papa, ut constat ex ejus ad Basilium imperatorem epistola Unde hoc conciliam inter Œcumenica octavum locum accepit." Labbe tom. viii. I concur with "Veta" "that the position of the bishop of Rome can be learnt from the part he took in the early Œcumenical Councils" but to learn this we must not be led by "Veta" or any writers of the pseudo-church, for it was got up fifteen hundred years too late to know which "are the facts about the first 8 Œcumenical Councils."

On the authority of "Veta" only, we are told "the Pope did not preside in person or by proxy in the first three" (Councils); whereas we know, and I have proved that Pope Silvestri through his legates, viz., the Bishop of Cordova and two priests presided at the 1st Council A. D. 325.

At the 2nd General Council Pope Damasus through his legates, viz.,—Mileti of Antioch, after his death, Gregory of Nazianzen, after his death Timothy of Alexander and Nectari, afterwards Patriarch of Constantinople presided. Pope Celestin through his legates viz., Arcadi and Projecti, bishops with Cyril of Alexander and a priest named Phillip, presided at the 3rd General Council A. D, 431.

We Catholics see how history is served up to the Protestants. As to what "Veta" stated about the Pope not being "present either personally or by representative at the 2nd or 5th," these unproved assertions have already been shown, when treating on the Councils in another part of this letter, to be gratuitous and ineffectual; from all which "Veta" and others like him will understand the real character of the Papal Supremacy in the first eight centuries. Concerning the Council of Frankfort (794) there can be no doubt that, opposed though it was to the general character of the discipline established at Nicæ, it never condemned the doctrine there defined. (See Conc. Franc 2). "We have proved" says "Veta" "that not a single church even in the West acknowledged at first the Papal Supremacy," but I can prove that "at first" "Veta" even could not acknowledge himself a Christian! if "at first" means before those nations saw the light of Christianity or the spread of the Catholic faith. Why my goodness any tyro could prove as much as "Veta," but if he means that the French, Spanish, Italian, and British nations refused to acknowledge Papal Supremacy and remain Catholic nation; then I tell him he has proved nothing of the sort, he has succeeded, however, in adding another valuable piece to comic history by confounding patriarchal rights with the rights of the primacy, and by substituting Infallibility for Impeccability in all his correspondence on the present subject. He "very foolishly" makes many assertions against many nations, on matters of faith, but how can he prove them? Dr. Dollinger was not able to prove even one. If he means on matters of discipline, he might know that has nothing to do with the dogmatical infallibility of the Church.

As regards England it is contrary to historic truth to say the Church in England was in its first origin independent of Rome; the truth is, therefore, that the British Church from its very origin acknowledged the Pope as Supreme Visible Head of the Church, it remained firm in its allegiance to the Pope of Rome, until the inordinate desires of Henry VIII brought on its deplorable defection from that lawfully-constituted authority, the Head of the Catholic Church.

NEMO.

Lanouli, 1st August, 1887.

COURSE OF STUDY FOR MISSIONARIES.

DEAR BRO. BOWEN,—The following is an extract from an old letter from the Corresponding Secretary of the Missionary Society.

"In regard to the course of study the Bishops approved the following minute:—

"1st. The missionaries shall be examined in the strictly theological and ecclesiastical parts of the course of study in the Discipline, particularly the Bible, as to Doctrines and Sacraments; Watson's Institutes, particularly parts first and second; Wesley's and Fletcher's Christian Perfection and the Methodist Discipline.

"2nd. And as a substitute for the remainder of the course in the Discipline we prescribe the Course of Study for the present in the Vernacular, which the mission has forwarded in their resolution on the subject passed at the annual meeting in 1863."

It will be seen that reference is here had to an old course of study, but of course the general statement, "The missionaries shall be examined in the strictly theological and ecclesiastical parts of the Course of Study in the Discipline," can apply to the present course. The Presiding Elders should, and doubtless will arrange a definite plan and forward to the Bishops for their sanction before the next Conference. Meantime, brethren can select the parts of their year's course referred to above.

E. W. PARKER.

THE SUCCESSOR OF THE APOSTLE PETER.

DEAR MR. EDITOR,—While "Nemo" and "Veta" are having so much to say about the "Papal Primacy," the following extract from a letter written by Dr. Bushnell, (who saw and heard some curious things at Rome,) may be of general interest. In a letter addressed to the Pope, he says:—

"It is also a favourite representation of your office that you are the lineal successor of St. Peter. It is not within my object to deny that you are. I only say, that if you are the successor of St. Peter, there is certainly much for you to do—a large reform to make in order fully to justify your claim of successorship. Until then, it must savour too much of irony. I saw your three magnificent palaces, seats of regal majesty which the most splendid monarch in the richest and most populous empire of Europe might envy. I remembered that the money which sustains this royal ostentation is wrung out of a small State, and a poverty-stricken people, who have also to support the splendour of the cardinals, and the golden liveries that flame about the gate of the Vatican. Did I seen this thei

unambitious manners, and the tender ministry of the fisherman of Galilee? I turned to his words; I found him saying, "Feed the flock of God." Do you call this feeding the flock? I visited your palace on the Quirinal: I travelled through the halls adorned with regal splendour, and more than regal art; I looked out from the terraced gardens which overhang the city as proudly as the palace of the Cæsars in the days of the Empire; I noticed in particular, the paraphernalia of luxury and pleasure on every side—your billiard tables, your grottoes of statuary, your closeted bowers, your musical fountains and ingenious follies you have prepared to frighten the ladies;—but pardon me if I could not bring myself to regard this kind of machinery as exactly fitted to the serious and responsible office of one who keeps the souls of the world; least of all, to the successors of that humble unambitious apostle, who took the legacy of poverty and fiery trial his Saviour left him, bore it in rough earnest as a rough man only could, and therein greatly rejoiced. The stores of artistic wealth you have gathered round you in the Vatican, have a high dignity. A cultivated sense of beauty is at least an accomplishment, and one which in itself is innocent. But whosoever has wearied himself, day after day, in exploring the streets of the Vatican Palace —that city populated by the palette and the chisel—will not think of you merely as exercising the dry paternity of a monk towards the forms of beauty congregated around you; but he will think of these accumulated stores as a pageant of ambition—he will fancy the priest engaged to rival the prince, and not displeased with his victory. When it goes out therefore that you are here as the anointed successor of an apostle, even the Apostle Peter, what has Peter to do with the Vatican, or the lord of the Vatican with Peter? What bond of connection is there between the apostle of the fine arts and the Apostle Peter?

"Nor will your worship in the Sistine Chapel any better assimilate you to your supposed predecessor and the manner of his time. Women cannot enter there; the wife of Peter himself could not enter, save behind a screen, lest her presence should disturb the flow of your sanctified emotions. No profane laic can enter save in a dress-coat. The judgment of the world is artistically transacted over your altar, that you may not forget, I suppose, at your altar, the judgment of the world. Sitting on your throne, as the successor of the fisherman of Galilee, your august person and the altar of the Lord are incensed again and again with the common honours of worship. The cardinals float about you in stately trailings and gyrations, to pay you their homage, and kiss your golden phylacteries; and your slipper receives the humbler homage of those who can stoop lower. What now could Peter make of this? What part of this pageant, what single item, do you imagine, ever to have been seen in the churches of the apostles?

Yours &c.,
NOTANDA.

DEAR BROTHER,—Many kind friends and brethren have written me letters of sympathy in my late bereavement. In the present state of my health, when I am suffering from numbness in the hands and feet and my fingers are too stiff to hold the pen, it is hardly possible for me to write and thank each one of them separately. I beg, therefore, to convey through your columns my sincere gratitude to them all for their letters and kind wishes and prayers.

One great lesson of my life has been that my God moves in wonderfully mysterious ways. I do not understand Him fully just yet; but time will come when I shall no more see as through a glass darkly. For the present it is enough to know that the Lord loves His people and loves me.

My daughter had many very enviable qualities. She has gone before us to occupy a higher and wider sphere of usefulness for the Master. Her early call ought to teach young people the lesson that the Lord cometh quickly.

I am,
Yours in Jesus,
RAMKRISHNA V. MODAK.

Nagar, 3rd August, 1887.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

WESLEYAN METHODIST CHURCH.
Sunday, August 7th.
Colaba—Colaba Causeway, 7 a. m. and 6 p. m.
Rev. G. W. Clutterbuck.
Evening subject—"A Call for Legislation."
Byculla—Parel Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Parel—Elphinstone Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Cordial invitation to all.

LECTURES.
A COURSE of Lectures in English on religious subjects will be delivered, during the monsoon, in the Hall of the Free General Assembly's Institution, Khetwadi, on Sunday evenings, at 8 P. M.

WE have received from M. S. S. C., Rs. 5 for the Chiniquy Fund.

THE Rev. Charles Kirk, Chaplain, expecting to preach at St. Thomas' Cathedral, to-morrow, at 10-30 a. m., asks the prayers of our readers that the blessing of God may attend the service.

Epitome of News.

SATURDAY, JULY 30.

—A Society has been formed in New York by a number of influential men, for the Prevention of Cruelty to Sailors.

—*Word and Work;* D. L. Moody: It is understood that this devoted worker has been urgently pressed to plan an evangelistic tour in India, and the English friend who suggested the same has shown his sincerity by sending a cheque for £5,000 towards the expenses.

—*Times of India:* In the close vicinity of Zagazig there have just been discovered and excavated some truly magnificent ruins replete with the most interesting historical reminiscences. The chief building found is the great temple of Bubastis, the Pi-Beseth of the Bible, which dates back for at least three thousand years. There have been brought to light monolithic columns and massive architraves, all of red granite but prostrate and broken; a wilderness of sculptured building blocks, covered with bas-relief groups and hieroglyphic inscriptions; columns inscribed with the names, titles, and royal insignia of kings who ruled thousands of years ago; heads, trunks, and limbs of colossal statues; and huge sculptured blocks, with tableaux representing great festivals and processions and with inscriptions that are expected to throw a flood of light on the history of these remote ages. An idea of the size of the figures may be gathered from the fact that in the case of one of two shattered colossi of Rameses II. in black granite, wearing the crown of Upper Egypt, the eyes are no less than seven inches in length. This invaluable discovery is due to the Egyptian Exploration Fund, and the ruins when fully uncovered will undoubtedly form the grandest sight within easy access of Cairo.

—Official intimation has reached India that the Protocol in connection with the final determination of the Afghan Boundary Commission has been signed by the English and Russian Governments.

—A meeting of Hindus and Parsees was held on Thursday evening, at the For residence of Sir Dinshaw Manockjee Petit, Kt., for the purpose of making arrangement fo the establishment of a society for the protection of cows from slaugher by the butchers in Bombay.

MONDAY, AUGUST 1.

—E. Mekevern, aged 32, seaman, returning to his ship in the dock at 4 a. m., fell in and was drowned. He had been drinking freely of rum the evening before.

—*Times of India:* The special telegram from our London correspondent, published in our Saturday's issue, shows that by the new agreement in regard to the Afghan frontier Russia gains 1,220 square miles in the Murghab quarter, while by way of compensation, so-called, she gives up her claim to forty square miles in the Khojah Saleh district. This confirms our first view of the arrangement that as has been the case in the wh history of these Central Asian negotiatio Russia has once more got the best of t bargain.

—*Bombay Gazette;* "Tongues in Trees": correspondent writes:—A good deal of sens tion has been caused among the natives by t discovery of a number of words in Arabic the bark of a tree in the Mahomedan buri ground at Grant Road. The words a embossed in bold and legible Arabic character and express the first profession of faith of t true believer in Mahomedanism, *viz.*:—"The is no other God but God and Mahomed is t Apostle of God." Since these mystic wor have been noticed, they have caused a con motion among the Mahomedan population

the city, and hundreds of devout followers of the Prophet have visited the spot, and expressed their admiration at the strange phenomenon, devoutly attributing the incident to the divine Omnipotence of the Almighty Another set of words in Arabic has also appeared on the bark of one of the trees in the avenue immediately in front of the commission stables, belonging to the late Mr. Abdul Rahmon Mini, now occupied by Mahomed Jamal Vayani, at Bellasis Road. Here the name of "Allah" is displayed in bold relief on the surface of the bark. It will be remembered that some months ago an unusual stir was caused among the natives, by the rumoured oscillation of the roof of a house in the native town, and great was the number of the all-believing and unsuspecting native population of this city, who visited the place to behold the strange rocking of the roof, which was also ascribed to superhuman agency.

—A sepoy of the 32nd regiment at Hyderabad, Deccan, shot a comrade dead, and then gave himself up.

—*Bombay Gazette;* Mr. Jairajbhoy Peerbhoy, a leading Khoja merchant of Bombay, died at his bungalow, Breach Candy, on Friday evening last, after a short illness. He was an experienced and shrewd man of business, of unostentatious habits, and dispensed his wealth in various ways in public and private benefactions.

—*Indian Witness:* Dr. Wilson writes that he has not seen a Native Christian drunk in Agra during the eight years he has been in the city. He has only heard of two cases and in both instances the pastors were not total abstainers.

—*Overland Mail;* July 15: A British subject, Dr. Dillon, has been arrested in Odessa for sitting on the same seat in a public tramcar as the Governor of the city, whom he did not know. He was subsequently released, but was threatened with expulsion. The Governor publicly made some offensive remarks respecting Englishmen.

The Archbishop of New York, Dr. Corrigan, has published a decree of major excommunication against Father M'Glynn, and has declared to the clergy and laity under his charge that Dr. M'Glynn, is excommunicated with all the penalties attached to this censure by the canons of the church. A Reuter's telegram from New York says:—Father M'Glynn addressing a meeting of 3,000 persons on July 10, expressed defiance of Church authority, and described the excommunication pronounced against him as his liberation. He reiterated his former assertions regarding the Pope's wish to have a Nuncio at Washington, and denounced his holiness as making efforts to ally himself with the English Cabinet at the expense of the Irish. One passage of Father M'Glynn's speech ran as follows:—"The best way to get anything from the Roman machine is to show your teeth. Both Bismarck and the Czar understand this. The Pope has fallen in love with Bismarck, who on his side has been flirting with his Holiness." The speaker's words were received with uproarious applause by the meeting.

Three terrible disasters are reported from the United States. At Hurely, in Wisconsin, half the business portion of the town has been destroyed by a fire which broke out in the Variety Theatre, where seventeen persons were burned to death. A yacht, while returning to New York with a large party of holiday-makers, capsized, and twenty-seven persons were drowned. The funeral of a negress was being conducted at a graveyard at Mount Pleasant, sixty miles south of Nashville, Tennessee, when a storm came on, and the crowd ran for shelter under the trees. Nine persons stood under a large oak, which the lightning struck, killing every one instantly, including three clergymen and the mother and two sisters of the girl who had been buried.

Tuesday, August 2.

—*Times of India*: The fluctuations in Sterling Exchange during the past week have been on the whole of small importance, and we close very much as we were last Monday. This is not to be wondered at when we consider how little export business there is passing at the moment. Wednesday saw the lowest point, when three months' bills were placed at 1s, 5-16d.

—Herr Alfred Krupp, the proprietor of the celebrated steel works and gun foundry, died on July 14, at his villa near Essen, aged 77.

—The American Baptist Missionary Union's receipts for Foreign Missions last year were $406 639. Net gain in Communicants in Mission churches, 5,370.

—*Bombay Gazette:* Sir Barrow Ellis has bequeathed £25,000 to the Governor of Bombay for charitable purposes in this Presidency, and especially for the poor of Rutnagherry, where he commenced his official career.

—Same; Calcutta, 1: Mr. Macbean, formerly of the Chartered Bank, and recently Bill Broker here, shot himself this afternoon in his office gharry whilst proceeding home, having previously bought a pistol from Messrs. Manton and Company. No cause is assigned. The death was almost instantaneous.

—An Egyptian officer who took part in the defence of Khartoum, and a wealthy Arab merchant who greatly assisted General Gordon with money and grain, arrived at Suakim recently from Berber. They report that the Khalifa's position is precarious, that his influence is declining, and that Mahdism is dying out. The rebel tribes have taken Kordofan and are besieging Omdurman. The Khalifa's troops are going over to them Lupton Pasha and Slaten Bey are both well. The escape of the officer and the merchant from Khartoum was very difficult to effect, as they were closely watched by the Khalifa. Mahommed el-Kheir, the Emir of Berber, who was disposed to open trade with Suakim, has been recalled to Khartoum, and his successor has the Khalifa's orders to stop all trade, especially by the Nile. The Berber road is unsafe for trade. The tribes, however, are greatly incensed with the Mahdi's oppressive rule.

—*Indian Spectator:* An English friend, now at home, who was not long ago in charge of an important district in Bombay, thus writes to us about the interview which several missionaries and native leaders had with H. E. the Governor at Mahableshwar in May last on the excise question:—

Your excellent Governor stated the case for Government as candidly and plainly as man could do, but I think he overlooked, or rather was not aware of, the risk of increasing the spread of drinking by the custom that prevailed at any rate till April 1835 (and still prevails —Ed. *I. S.*)of giving the tender for a farm of country spirits to the farmer who engaged to sell the greatest quantity of spirits, or at least to pay the distillery fee on the greatest quantity of the liquor sold. This seems to me to be putting a direct premium on the spread of drinking."

This is perhaps the worst of the evil, and not so long as the system of monopoly continues can we hope for any abatement of the evil. Our Opium traffic with China and our liquor traffic in this country are a disgrace to all concerned. It is a disgrace only one degree removed from that of licensing vice, but not till Government care less for their revenue and more for their reputation can a radical change in the system be looked for.

—*Subodh Patrika:* The anti-reform spirit which we find displayed in Bombay and Poona among our young graduates and still younger undergraduates and other students has its exact counterpart in Calcutta. At a recent meeting of a students' association in Calcutta, we learn from a Calcutta paper, the subject of early marriages was brought up for discussion. One of the speakers had the hardihood to denounce the custom in very strong language. For this he was hissed and laughed at by the audience; nay, such was the feeling displayed at the meeting and such the noise and din which ensued, that the President of the meeting, no less a person than Babu S. N. Banerji had, we learn, to adjourn the debate to another day. On this occasion, the audience patiently listened to a stout defence of the time-honoured custom, but compelled another speaker who raised his voice against it to resume his seat without completing his speech. Thereupon Mr. Banerji called upon Pandit Shivnath Shastri to address the meeting but he very wisely declined the honour. In this way, did the rising hope of Calcutta establish its patriotism on the occasion.

—*Mukhzan-i-Masihi:* Some time ago Rev. Dr. Wherry delivered a lecture to the Mahomedans of Saharunpur. In this he proved *from the Quran itself* (1) that the Christian and Jewish Scriptures were in common use among Christians and Jews of Medina, (2) that Mahomed attested these Scriptures as genuine and inculcated obedience to their teaching, even referring to them as attesting his apostleship. (3) They were not corrupted after the days of Mahomed. If so, Muslims are responsible for it on the ground of their own claim. (4) No considerable portion of them could be abrogated even on Muslim principles, *e. g.* Doctrines of God, His decrees, His moral laws, His way of salvation, Predictions of Prophetical books, the Historical books. (5) Moslems are by their own principles, that Islàm is the one only true religion of God on earth from Adam to the present, bound to accept, read and obey the Bible. The object of lecture is to lead earnest Muslims to recognize the authority of the Bible—such recognition being sure to lead to the rejection of the Quran. The lecture has been published by the author in Persian-Urdu under the title of 'Hidàyat-ul-Mumtarim.' Any one may have a copy free by sending Dr. Wherry, Saharunpur, a half anna stamp. Any native preacher may get 4 copies by sending a half anna stamp Dr. Wherry has made the Mahomedan controversy a study for many years and let us hope that this tract is but the beginning of a series on the subject.

Wednesday, August 3.

—*Times of India*; Lahore, 1: A soldier of the Connaught Rangers shot himself last Saturday afternoon, leaving a note bequeathing his property to his brother.

—*Rangoon Times:* The case of Mr. S. Hardy, who was assaulted by three Moguls, as already reported in these columns, was heard by the assistant magistrate on Saturday, when Mr. Hayes appeared for the complainant and Mr. Bannerjee for the three accused. Mr. Hardy said he was a Persian and originally belonged to the Mahomedan religion, but about ten years ago he was converted to Protestantism and baptised at London, that since his conversion the Mahomedans had been persecuting him in every way, that on the 28th ultimo the three accused vilely abused and struck him so severely that he was three days under treatment at the hospital. His Worship convicted the three accused, Nazir Ally, Hoosein Ally, and Mirza Mahomed, and fined each of them fifty rupees, and bound them to keep the peace for six months. Eighty rupees of the fines was awarded to the complainant as compensation.

—*Bombay Gazette:* The death of M. Katkoff is a political event which has an interest outside Russia. As the influential and powerful representative of the Panslavist propaganda, the editor of the *Moscow Gazette* was next to the Czar the greatest political force in the Empire. He defied the Minister and overruled M. de Giers himself, relying with entire confidence on the favour and support of the

Emperor. He was very frank and very fearless in his criticism of the official foreign policy, and openly maintained that the views of the Minister did not always correspond with those held by the Czar, who alone could speak for Russia to foreign nations. Such an attitude as this in a country where the censorship survives in all its pristine strictness is an evidence of the ascendancy which M. Katkoff's character had acquired. Whenever a trial of strength took place it was the minister and not the journalist who had to give way. To emancipate Russia from German influence at home and abroad, and build up the greatness of the country on a purely Slavic basis, protecting native industry by heavy tariffs, and securing new markets by military and political predominance in Asia, were the planks of his platform.

—*Independent*: The *Standard* estimates the income of Archbishop Corrigan at $40,000 a year. This is gathered from the cathedraticum, a tax of $200 a year on each church in the archdiocese, $5,000 salary from the cathedral, his palace and its expenses, and a tax of $1 on each burial in Calvary Cemetery.

—The late Dr. Dulles, of Philadelphia, in speaking of his sufferings to a friend a few weeks before his death, says:—"I have learned a new way to spell disappointments—beginning with an *h* instead of a *d—his* appointments."

—*Chr. Standard;* Rev. W. B Osborn, 605, Eagle St., Buffalo, N. Y. June 14th: I am once more among the "regulars." The way it came about was this: Dr. Chambers, the pastor of Eagle St. Church, was taken sick and had to give up his work. The official board requested the P. E. to appoint me, which he did. We move into the parsonage this week. Pleasant charge and splendid chance for work. Pray for me. What the outcome of this new departure will be, I cannot tell. I mean on our future plans with reference to school, &c. "Sufficient unto the day," &c. Wife's health not very good—overworked as usual. She may go on with her school here in the Fall or not, as the Lord leads.

Thursday, August 4.

—We acknowledge with thanks receipt of the *Indian Railway Travellers' Guide* for August, published at the *Bombay Gazette* Office. Price, 8 annas.

—The Str. Assam, with English Mails, left Aden for Bombay, Tuesday, 1 p. m.

—*Englishman;* Stealing a God: At the Calcutta Police Court on Friday, a Hindu priest charged a Hindu, who had no ostensible means of livelihood, with the theft of a Saligram god, valued at Rs. 50. Complainant's story was that this god with three other gods had been stolen from his temple in the northern jurisdiction of the town, and on hearing that a Saligram god was being offered for sale in a certain place, he went there, and traced the accused, who had it in his possession. Accused denied the charge, saying that he was the owner of the god. After some evidence had been taken, the case was adjourned for further evidence.

—We can scarcely believe that a European *lady*, travelling by train, would have a Native gentleman arrested for patting her little girl on the head. Such a story comes from the Punjaub.

—The Government of Victoria propose to celebrate the centenary of the founding of New South Wales, the first Australian Colony, by means of an International Exhibition of arts, manufactures, agricultural and industrial processes and products, to be held at Melbourne next year.

—*Makhzan-i-Masihi:* Baboo Yunas Singh has just completed a translation of "The Christians Secret of a Happy Life," by Mrs. Smith. This is a book among a thousand. A well-known Evangelist says that, with the exception of one chapter, he feeds upon it as precious truth. The book cannot be published until funds are secured. The Editor of the *Makhzan* will be glad to receive and acknowledge subcriptions towards the publication of this book. Baboo Yunas Singh is also translating the Life of George Muller.

—In an account of the Anniversary exercises of Ingham University (female) we find the following: "On Monday, the 20th, Pundita Ramabai, with one expection the only high caste Hindoo lady who has visited this country, spoke of the condition and prospects of her own sex in her native land, on invitation of the Altonia Society. As at Cornell and Wellesley, she was enthusiastically received, and (as in those institutions) a society was formed to aid in the education of widows of high caste in India."

Why widows of *high-caste* only?

—*Dnyanodaya*: The proposed Medical Registration Act very naturally excites opposition from certain quarters. The Act, however, is intended as a protection to the people, and not one that will deprive them of medical assistance. The Act is designed to prevent those who practice medicine from passing themselves off as different from what they are. Such an Act must certainly be felt to be most desirable by those who have to call in the services of a man whose antecedents are not fully known. It will prevent an ignorant compounder from passing himself off as a certified physician. The Act will not interfere with the practice of the native *waidyas*, and any one who wishes for their peculiar services need not be debarred. The Act is simply one to insure to the patient that the doctor whom he employs, has passed the amount of training which he claims to himself.

—The Rev. Mr. Beatty, Secretary of the Soldiers' Total Abstinence Association, writes in *On Guard* as follows: "The *proposed* Army Temperance Association simply contemplates the incorporation of all Army Societies in India on the broad basis of Total Abstinence and Temperance, into *one* Association which should be worked purely voluntarily, as before, in every particular.

"It was never intended that compulsion on the part of Regimental authorities or as one of the public prints had it, "religious persecution" should be employed to force a step unpalatable to all ranks. The intention was, and is, simply a *proposed* one and unless all ranks interested in the movement *consent* to do away with their differences, and shoulder to shoulder, face the enemy of the soldier, "intemperance," *no such Association as the proposed one can ever be established.*

"It appears to me that instead of the Indian Temperance League "the civil branch of our S. T. A. A." we might form "the Railway Total Abstinence Association in India." The Rev. Mr. De. St. Dalmas has already had a conversation with me on the subject and as he travels over most lines in India, holding evangelistic services at those stations where few clergy or ministers visit, he is in a position to explain the matter to our Railway friends and help on the good work.

Friday, August 5.

—Deaths last week, 426. By cholera, 17.

—Fall of rain, to date, Fort, 61 inches.

—There have been great floods at Chanda, C. P.

—The *Bombay Gazette* says that the P. and O. Co. are trying to recover their monopoly of the Opium-carrying trade to China, by buying off other lines of steamers. Also that the attention of Government is called to the steady falling-off in the selling price of opium.

—*Pioneer*: The Bengal-Nagpur Railway will not only provide more direct railway route between Bombay and Calcutta than hitherto exists, but it will justify the laying of a new telegraph line between those two ports. The Government have already a line as far as Bilaspur on the Nagpur side, and they will complete the connection to Assensole along the tract which the railway will take. The Telegraph Department will put up on their posts such wires as the Railway Company require, the latter paying an annual rent for them.

—The *Jame-Jamshed* says that the Government of India have sanctioned the construction of a railway from Junaghad to Jethulwa, a station on the Bhownugger-Gondal Railway line. The new line will extend over sixty-seven miles, and will approximately cost thirty-seven lakhs of rupees.

Selections.

DR. McGLYNN ON "THE MACHINE."

The following statements about Rome and the Pope were made to a *Tribune* correspondent in Buffalo last week by Dr. Edward McGlynn of this city, and late pastor of St. Stephen's Roman Catholic Church. He ought to know what he is talking about in this instance.

"The only obligation I ever took upon me was to fulfil the duties of the priestly office by preaching the Gospel and administering the sacraments in the place to which I belonged namely, New York, and to teach Catholic doctrines, and never anything contrary thereto. I never consented in becoming a priest, or in the promise of obedience made at ordination, to abdicate my rights or evade my duties as a man and a citizen.

"I have no intention or desire of seeking a rehearing, at least not until the Roman authorities have been taught by more bitter experience than they have yet had, to mind their own spiritual business at home, and to interfere less with diplomacy and politics in Italy, Germany, Poland, Ireland, and America, while leaving us and other people to take care of our political economy and politics, and even of our religion, unless in the gravest cases of clear departure from the unquestioned dogmatic teaching of the Church.

Few can know as well as I the merciless and obstinate persistency of the Roman Ecclesiastical machine in sticking to the errors of policies and politics, when they are in the interest of the ambition of temporal powers and pecuniary interests of the machine itself, even at the expense of sacrificing the faith and the religion of whole nations, and opposing the most natural aspirations of the people for national development, scientific progress and national liberty. Archbishop Croke a few years ago, in a great crisis of the Irish people, was summoned to Rome, not for consultation or conference but simply to be snubbed and insulted by Pope and Propaganda; and having received sufficient information about Ireland from Lord Errington and other English flunkies in Rome, they refused even to listen to him when he tried to explain matters. Archbishop Croke stayed only three or four days in Rome, and went away in disgust as speedily as possible.

People make a mistake in attributing to the Roman machine an intelligence and virtue and a single-minded devotion to spiritual interests, in all of which the machine is ludicrously wanting, for one that assumes to speak in the name of the lowly Saviour, who said "My kingdom is not of this world."

I am not so foolish or presumptuous as to suppose that any argument of mine could have any effect in diminishing the stupidity, in enlightening the gross ignorance, or bending the obstinacy of that relentless machine. This only can be done by great providential changes that will break, crush, and impoverish the Roman machine, and reduce the Roman Bishops to the simplicity of Leo I., or Gregory I., both of whom are justly designated by the surname of Great, who had no temporal power, but were Bishops full of the spirit of their Master, and looking after the poor and providing for the propagation of the faith. I feel that I can do my humble share toward bringing about so desirable a consummation rather by opposing

and defying the unjust encroachments of the insatiate lust of the Roman machine for power, than by submitting to such encroachments.

People may know what I can tell them on the highest authority. The Roman machine is to-day most anxious to have a minister of the Pope accredited to and received by the Government at Washington. Such a minister would be an Archbishop, and one of the Italian ring, in whose hands it is the Roman policy to keep the power. His presence there could not fail to be a fruitful source of corruption and enslavement for the Roman Catholic Church in this country. The Pope is also trying to have diplomatic relations with Queen Victoria, in order, as he is alleged to have said, "To be able to get accurate information about Irish affairs." What must our Irish friends think of this?

The fact is, that the best way for Catholic people, whether here, in Ireland, or elsewhere, to get proper treatment from the Roman machine, is rather to defy it than to be too submissive to it. Reversing the maxim of the ancient pagan Roman, "To spare the lowly and to beat the proud," the modern Roman machine toadies to the proud and wealthy and kicks the lowly in the mouth.

The engineers of the Roman machine, who are profiting by its power and its emoluments, are really laughing in their sleeves at us for our excessive submissiveness to their power, and for our excessive generosity in contributing the Peter's pence for the support of the whole army of lackeys and flunkies, both lay and cleric, who surrounded the Pope with a barbaric pomp scarcely equalled by that of any imperial despotic court.

LIFE-PREACHING.

BY REV. THEODORE L. CUYLER.

THE witty and jovial Lord Peterborough, after visiting at the house of Fenelon, said to him at parting "If I stay here much longer, I shall become a Christian in spite of myself." It was nöt any exhortation from the good Archbishop's lips that so impressed him, as the beauty of a cheerful and consistent life. Godly living is what this poor, wicked world is dying for for want of to-day. Pulpits only give forth their utterances for two or three hours on a single day in the week; they reach the limited number who come within their range. But Jesus Christ calls every converted soul into a ministry of the daily life, and bids them preach on seven days of every week. "Let your light shine;" "As ye go, preach;" "Herein is My Father glorified that he bear much fruit"—these are among His high commissions to every Christian.

Very few people possess the gift of rhetorical eloquence; but it is within the reach of every earnest follower of Jesus, to rise to great eloquence in character and conduct. The best preaching, after all, is the preaching of the daily life. No skeptic ever attempts to refute that. It is self-evidencing. Richard Cecil confessed that when he tried in his early life to be a skeptic, his godly mother's life was too much for him. He afterwards added to this that "his first feelings of religion were made stronger by seeing that truly pious people had a genuine happiness that the things of this world could not give." Sometimes the pulpit discourse is not clear to the understanding, or impressive to the conscience. But the "living epistle" needs no translation or eommentary; every child can understand it.

I have known a poor sick girl to become a "means of grace" to a whole family by her quiet patience, her serene trust, and her tranquil joy under severe suffering. Jesus Christ shone out through her lovely character as a night-lamp shines through a transparent porcelain vessel, and fills the apartment with a gentle radiance. A fearless Christian clerk of my acquaintance, makes himself felt in the same way among his fellow-clerks in the store. Without any Pharisaic pretensions or assumptions, he gives them some admirable "object-teaching" almost every day by his square, manly style of conscientious conduct. John Angell James, the famous Birmingham minister, said in one of his lectures "If I have a right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it in the way of instrumentality to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience and sent an arrow to my heart. For although I had been religiously educated, I had neglected prayer and cast off the fear of God. My conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amidst the splendours of heaven and through the ages of eternity."

This testimony from the author of the "Anxious Inquirer," and one of the foremost ministers of his day, is most impressive. Observe that it was not what his room-mate *said* to him, but simply what he *did*, that wrought so potent an influence. It was genuine *life-preaching*, the unconscious influence of a Christian act. This style of preaching is within the reach of all ages and all conditions of life. Every redeemed man, woman, and child, is called of God to this ministry. What are a few thousand sermons delivered every Sabbath, in comparison with the unanswerable eloquence of millions of lives illustrating Christianity from Monday morning to Saturday night all over the land? And the reason, we fear, why the Sabbath discourses do not make more converts, is that there is such an enormous amount of anti-Christian preaching on the part of inconsistent professors.

What can I do for Christ? is a frequent question raised by young converts. The answer is, first of all, *live for him*. Your conscientious observance of the Fourth Commandment, is your sermon for the Sabbath; and your refusal to touch or to offer the wine-glass is your temperance lecture; your strict honesty in the smallest item, is your rebuke of trickery in trade; your open obedience to your Lord and Saviour, is as eloquent in its way as Spurgeon's best discourse is of its kind. Do you inquire "Where is my field?" It is all field, wherever you go. Of course there are direct Christian activities that may open to you in mission-schools, prayer-meetings, Young Men's Christian Associations, and elsewhere. But do not compound with your Master for a few hours each week in such specials efforts. Preach every day, everywhere, by letting Christ shine out of every chink and crevice of your character; so shall your whole life be full of light. The *sermons in shoes* are the sermons to convert an ungodly world. —(*N. Y. Evangelist.*)

Miscellany.

—*N. Chr. Advocate:* Many readers of the *Advocate* will be interested in the following correspondence which we clip from the columns of *Zion's Herald*:—

One of my pleasantest anticipations in going to India was the prospect of meeting my esteemed friend, Babu Bose. As our train entered the station at Lucknow his was the first familiar face I recognized. At our after-meetings when we had larger opportunities for conversation, I was more than ever impressed with his broad intelligence, mental acuteness, and the sweetness and tenderness of his spirit. His brethren universally regard him as a thinker and writer of unusual power and brilliancy, whose faults are rather due to the warm impulsiveness of the Eastern temperament than to any real perverseness or intent of harm. It grieved me to hear him speak of his failing health. May God graciously restore and spare him for many years of useful service. The subjoined letter reached me after the North India Conference had adjourned. I read it to a group of the older missionarries who had not yet gone. Tears gathered in their eyes, and one of them exclaimed, "It is just like him!"

W. X. NINDE.

LUCKNOW, Jan. 5, 1887.

BISHOP NINDE, MY DEAR SIR:—The last two years of my life have been to me years of bodily suffering and growing feebleness, and I have a presentiment that my life-work is to terminate before long—perhaps in the course of a year or two. I am now engaged in reviewing my life more narrowly than I have done before, and I believe that I have a confession to make publicly. I believe I have been guilty of introducing discussions on mission matters where they were out of place, at times, if not invariably, and of conducting the same in an outrageous manner. For my indiscretion, in this direction, and for my faults of manner and expression, I beg to offer the missionaries about to be assembled in conference under your presidency, an unqualified apology. I have prayed for God's pardon, and I respectfully beg theirs.

I beg to state that the missionaries as a body are men, kinder to us native Christians than we are apt to be to one another, and they have been especially kind to me. May I never forget the pit of vice from which I was brought out through their instrumentality about fifteen years ago: and may I never forget the Christian patience with which they have borne with me. I have, I believe, at times, been forgetful of their fatherly kindness, and spoken and written with impudence as well as imprudence. I beg once more their pardon for my misbehaviour. I shall feel obliged by your kindly reading this publicly in conference, and having the letter published in *Zion's Herald* in America. May the letter undo a little of the mischief I have done.

Your obedient servant,

RAM CHANDRA BOSE.

The spirit manifested in Brother Bose's confession suggests a possible benefit from the reflex influence of missions. Let him now become a missionary to America. We need the ministry of such a man among us.

—Report of the Am. Marathi Mission; Dr. Fairbank: "From the history of the last ten years, it appears that farming in the Deccan is very much of a speculation. It would be less so, if the people could be cured of their mistaken ideas as to the limits of the time in which it will do to sow a particular kind of grain. For two years when the October rains were late and their customary time for sowing sorghum had nearly passed, they sowed it hurriedly, while the ground was still too wet, and in consequence gathered only a tenth of a fair crop. But in those years, a field that was sown after the middle of November a full month after their limit, produced a fine crop which was pulled in the latter part of April. It was not sown till the ground was in the proper condition for it, and the ground was kept moist into the hot season by shallow ploughing between the rows of the sorghum. Christian farmers and some others whose thinking has been remoulded, are ready to imitate improved methods which they are convinced are really improved. But they are not inclined to try experiments for themselves. And the farmers as a body will receive new ideas, and adopt new methods slowly and with reluctance.

The Girls' School; Ahmednuggur: "In November 1886, at the commencement of the school year, the school passed into the hands of Miss Sarah J. Hume and Miss Emily Bissell. We know that the work will commend itself to them not only for its own attractiveness but for the deep joy which comes from helping and training pupils for future influence. The sweet reward of loving work is love. May the blessing of God be on our Ahmednagar Girls' School, more and more, and may its influence be widened and increased year by year.

On assuming charge of this Institution Miss Hume writes:—"The Girls' Boarding School, which has lately been placed in charge of Miss Bissell and myself, is a great and important work, and has been taken up by us relying on Him who can make his strength perfect in weakness. We have 160 names on the roll, of whom 70 are boarders. The excellent condition of the school is the result of the great care and attention on the part of the ladies who have just relinquished it, and is their great reward. The true end and aim of the school is to help these girls to become not only good scholars, but earnest consecrated women. We want to teach them that in their dress and manner even, they can glorify their Lord and Master."

Girls' School, Seroor; Mrs. Winsor writes: "Our girls' school has been a constant delight to me throughout the year; the bright happy faces of the girls bring pleasure every time I go among them. The woman who has the care of the girls in the boarding department reports 'much improvement in behaviour, no quarrelling now.' Those who were spoken of last year as among the inquirers, have united with the church and are witnessing a good profession.

Miss Hume writes: "The Chapin Home has housed, loved and cared for, thirteen women the past year. At present there are only four. There has been a great demand for their services as house-servants in the families of our well-to-do Christians. Three have found service as ayahs in the homes of Europeans. So the Home is doing what it proposed in teaching these women and finding them work. They are learning that the favour and love of God are the highest rewards."

Dr. Ballantine says: "Two Christian marriages have taken place in this district; one of the parties in either case was a Hindu, or rather had a leaning toward that form of marriage ceremony. The influence of the two most concerned was in both these cases strongly Christian, and the ceremony was eventually performed in the Christian way."

Mr. Harding writes: "A pleasant instance of self-sacrifice and its reward, came to my knowledge recently. A young man of high caste, whose father had died, became a Christian several years ago. He had lived with an uncle till his conversion, but was then cast off by all his relatives. After he came of age, he was advised to claim his share of the ancestral estate, There was every probability that the court would allow him at least Rs. 900. But on the very day the decision was to be made, he had a conference with his uncle, and decided to take only Rs. 200 as his share. When some of his friends expressed surprise at this, he replied, 'I saw that by insisting upon my right, I should lose all influence over my relatives. I saw also that my uncle has a large family, whereas I the other heir am an only son. They needed it more than I did. Hence I decided to give up the Rs. 700' The result of this generous act has been to win the esteem of all, who otherwise would have been alienated. They now treat this Christian relative with great cordiality, and several manifest a real interest in the truth."

A single dollar may look large, but when spread out over a year it is too thin to lie down upon and pray, Thy kingdom come.—*Dr. C. H. Parkhurst.*

TELEGRAPHIC NEWS.

Berlin, July 28th: Since the Russian Ukase was issued prohibiting foreigners from possessing landed property in Russia, the German Press has been persistent in urging German holders of Russian stock to sell out, giving as a reason that it will be impossible in future to place any reliance on the good faith of Russia.

St. Petersburg, 28th: The semi-official *Journal de St. Petersburg*, commenting on the articles that have been appearing in the German papers, warmly defends the soundness and scrupulous fairness of Russian finance, and imputes the attacks that are now being made to the action of speculators.

Sofia, 29th: Prince Ferdinand of Saxe-Coburg, Prince Elect of Bulgaria, is shortly expected here to take the oath of fidelity to the Constitution and receive homage.

London, 29th: A most disorderly scene occurred in the House of Commons last night, during the debate in Committee on the Irish Land Bill.—Mr. Healy resenting the somewhat frequent interruptions of Mr. DeLisle, threatened to break the latter's neck.—On the resumption of the ordinary business, the matter was reported to the House, upon which the Speaker "named" Mr. Healy, who was accordingly suspended from attendance in the House for a fortnight.

Paris, 29th: General Boulanger has sent seconds with a challenge to M. Ferry in consequence of an insulting speech made by the latter.

St. Petersburg, 29th: A Russian Religious Mission has been formed to visit Abyssinia. It will start on the 12th August.

London, 30th: The resignation of Lord Charles Beresford has not been accepted.—Mr. Edgar Vincent, has been appointed a Commander of the Order of St. Michael and St. George.—Signor Depretis, President of the Italian Council of Ministers.

St. Petersburg, 30th: The Russian Press, commenting on the settlement of the Afghan Boundary question, points out that it gives Russia fifteen hundred versts of territory between the Kushk and Murghab, and to the Ameer about twenty versts in Khojah Saleh district.—Russia has ratified the settlement.

Paris, 31st: M. Ferry has appointed his seconds in reply to the challenge sent him by General Boulanger.

London, 31st: Eighteen clauses of the Irish Land Bill have been adopted by the Committee of the House of Commons, including the fourth clause, which was warmly debated, wherein permission is given to substitute written notices to quit for evictions.—Mr. Godfrey Samuelson, Liberal, has been elected by a large majority for Gloucestershire (Forest of Dean Division), in the place of Mr. Thomas Blake, the sitting member, who has resigned his seat in Parliament.—After the Grand Naval Review by the Queen at Spithead, the Fleet dispersed in three divisions, and are now going through a series of important manœuvres, attacking and defending the English and Irish coasts.

Constantinople, 31st: Bulgaria has intimated to the Porte that, failing an early decision on the part of the latter regarding the election of Prince Ferdinand of Coburg as Prince of Bulgaria, she will consider the Porte's silence as a refusal to recognize the election, and will proceed to settle the matter herself.—It is reported the Porte will propose that a Conference of the Powers should be held to consider the question of the election.—It is also stated that the Sultan has undertaken to endeavour to induce the Bulgarians to accept a candidate to be nominated by Russia.

Rome, 31st: The Italian Ministry has resigned.

Paris, August 2nd: General Boulanger's seconds insist that shots shall be exchanged until one or the other falls, but M. Ferry's seconds will only consent to the exchange of a single shot at twenty-five paces.—General Boulanger's seconds have therefore withdrawn, and it is now very doubtful whether the duel will take place at all.

London, 2nd: Sir G. O. Trevelyan has been elected for Glasgow (Bridgeton Division) by a majority of 1,401 votes over his opponent, the Hon. Evelyn Ashley.—The figures polled were:—For Sir George Trevelyan, 4,654; for Hon. Evelyn Ashley, 3,253.—Majority in favour of Sir G. O. Trevelyan, 1,401.

Malta, 3rd: Two deaths from cholera have occurred here.

Rome, 3rd: Ten thousand Italian troops have been ordered to proceed at once to Massowah.

Gibraltar, 3rd: Zebehr Pasha has been released after having signed a guarantee for good behaviour.

London, 4th: In reply to a question in the House of Lords last night, Lord Salisbury stated that Germany, Spain and Belgium had signified their assent to a proposal made by Government that a Conference should be held to discuss the question of the Sugar Bounties.—Up to the present it was not known what action France would take in the matter.—A letter bearing the signatures of 300 members of the House of Commons has been presented to Lord Salisbury in favour of the Vancouver Line as an alternative Mail route.—Rear Admiral the Hon. E. R. Fremantle, Commanding one of the attacking Squadrons in the Naval Manœuvres now being carried out, having captured Falmouth has sailed in the direction of Dover which place is depended by Vice-Admiral Sir William Hewett, while another Squadron is engaged in an attack upon Liverpool.—The Irish Land Bill has passed through the Committee of the House of Commons.—Mr. W. H. Smith, First Lord of the Treasury, stated last night that he had in course of preparation a memorandum explanatory of the Indian Budget, which would be presented to members of the House shortly before the Budget Statement was made.—A portion of the defending force has captured five of the enemy's Ironclads of Holyhead, after a tough engagement lasting 21 hours.—H. R. H. the Duke of Connaught returns to India by the P. and O. Mail-steamer leaving Brindisi on the 22nd instant.

Domestic Occurrences.

BIRTH.

FERRIS—August 2nd, at Kolhapur, the wife of Rev. G. H Ferris, of a daughter.

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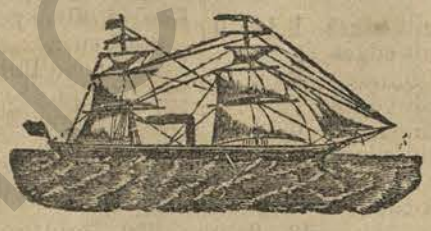

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